



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Descending¹ (of) The Book (is) from Allah, The Mighty The Hakeeme² (infinite bekma³ Possessor).

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

2. Verily We descended to you⁴ The Book by the right; so let-worship [you^s] Allah, purely/faithfully for Him (is) the religion.

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾

3. Lo! For Allah (is) the religion the pure; and who⁵ ittakhatho⁴ (they^z took and presumed) of lesser than-/without Him aw'leyaa⁵ (guardians/allies), not [we] worship them except to near us they^z to Allah a nigh^w; verily Allah rules among them in what they (are) in it^x differing they^z; verily Allah aright-guides not whom^p he (is) a liar kaffaron (ever/stout ingrate).

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

4. Had Allah wanted to yattakhetha⁶ ([He] takes and makes) a child, surely (would have) isstafa⁷ ([He] superlatively and exclusively selected) of what [He] creates whatever⁸ [He] wills; subhana⁹ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him, He (is) Allah The One The Qahba'ro (Ever/Stout Subduer).

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا تَخْلُقُ مَا يَشَاءُ سُبْحَنَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾

5. [He] created the Heavens^w and the Earth^w by the right; youkanwero ([He] wraps/transposes) the night over the day and youkanwero the day over the night;

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ

¹ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

² See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

³ See the Lexicon attached to this Translation for “bekma!”

⁴ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ” as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and making/presuming some thing of what was taken! Thus, it is not just the mere taking!

⁵ The word “أَوْلِيَاءَ” could also mean, among them: protector, friend

⁶ See footnote 4 above regarding اتَّخَذَ!

⁷ See the Lexicon to this Translation for elaboration and some specific examples! The word “اصْطَفَى” means: selected the best from among other similars! The word is a transitive verb by (a) itself or (b) with the prepositional letter “عَلَى” In the case of (a) it could include more than a single element! In the case of (a) “الِاصْطِفَاءُ” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الِاصْطِفَاءُ” In the case of (b) the subject of “الِاصْطِفَاءُ” is exclusive, either because of the make-up or one or more characteristics for such exclusivity!

⁸ The particle “مَا” is “إِسْمُ أَوْ أَدَاةُ شَرْطٍ” = conditional noun/particle; or “مَا” = “إِسْمُ مَوْصُولٍ” = connective noun meaning whatever, or that which! See إعراب القرآن، لمحمود صافي and الذر المصون، لـ احمد الحلب!

⁹ The word “subhanabo” = “سُبْحَانَهُ” has no English equivalent! The word is made up of two parts: “subhana” and the pronoun “ho” = “Him!” Wherever the word “subhana,” or its associates/inflections (such as “سُبْحَانَ” or “سُبْحَانُكَ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “subhana” = “سُبْحَانَ” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of (Him)!

and [He] subjugated the sun^w and the moon^x each runs for *ajalen*¹⁰ (term-limit) *musamma*¹¹ (that which is designated and/or named); ha, He (is) The Mighty The Ghaffaro (Ever/ Stout Forgiver).

6. [He] created you^b of one^w self^w; afterwards [He] made of her/it^w her/its^w spouse (*wife*)¹²; and [He] descended for you^b of the *an'aa'me*^w (cattle/ camels/ sheep/ goats)^w eight pairs¹³; [He] creates you^b in yourⁿ mother's bellies, a creation of after a creation in three darknesses^w; *tha'lekum* (he-afar-collective-you/ that) Allah (is) yourⁿ Lord; for Him (is) the proprietorship; no an *elaha* (a deity) except Him, so wherefrom¹⁴ you^z (are being) distracted.

7. En (if) you^z disbelieve then verily Allah (is) rich a'n (regarding) you^b; and not delights [He] for His *eba'de* (worshippers-/ submitters/ slaves) the disbelief; and if you^z thank [He] delights it^x for you^b; and not *ta'zero* (ill-burdens/ sins/ offends) a *wa'zeyra'ton* (she-ill-burden-bearer-/ she-sinner/ she-offender) another's *wezra*¹⁵ (an ill-burden/ sin/ offense); afterwards to yourⁿ Lord (is) yourⁿ return then *youn'be'o* (inform by piece-of-significant-and-availing-news) you^b [He] by what you^c were working; verily [He] (is) Omniscient by the chests' possession.

8. And if touched/betided the human *dhurron* (persistent distress) [he] invoked his Lord, *muneeban*¹⁶ (iteratively penitent-returnee) [he] to Him; afterwards if *khanwala* ([He] fostered/ nurtured) him a boon^{w17} from Him, [he] forgot¹⁸ (ceased paying attention to) what [he] [was] invoking of before; and [he] made for Allah compeers, to stray [he] a'n (off) His path; let-say [you^s]: *tamatta'ao* (let-relish the transitory worldly delights [you^s]) by your^t disbelief a little; verily you^g (are) of The Fire's^w companions.

9. O/is¹⁹ who^p [he] (is) a *gha'neton* (he-devotedly-obeyers/-submitter) the night's segments, kowtowing [he] and

عَلَىٰ آلِ سَخَرِ الشَّمْسِ
وَالْقَمَرِ كُلِّ تَجْرَىٰ لِأَجَلٍ
مُّسَبِّهِ إِلَّا هُوَ الْعَزِيزُ الْغَفُورُ ﴿٦﴾

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ
جَعَلَ مِنْهَا زَوْجَهَا وَأُنْزِلَ لَكُمْ مِنْ
الْأَنْعَامِ ثَمِينَةَ أَزْوَاجٍ يَخْلُقَكُمْ
فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ
بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ
ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا
إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ﴿٧﴾

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ
وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ
تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ
وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٨﴾

❖ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا
رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ
نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوًا
إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا
لِّيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ
بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ
النَّارِ ﴿٩﴾

أَمَّنْ هُوَ قَنِتٌ ءَانَاءَ آلِ سَاجِدًا

¹⁰ The word “الأجل” means term-limit, see اللسان!

¹¹ The word “*musamma*” is masculine, singular, subjective noun, meaning: that which is designated and/or named!

¹² The word “*spouse*” here means “*wife*,” because in (S 7:189) Allah says: “to quiet [he] to her!”

¹³ The word “*زَوْج*” in “*زَوْجِينَ*” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “*زَوْج*” is its plural: (1) “*أَزْوَاج*,” which could also mean: (2) similars, i.e. the look-likes! , (3) hues! See اللسان!

¹⁴ The word “*أَنَّى*” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

¹⁵ The word “*وزر*”= *we'zer* means: heavy: burden/sin/offense! Translated parenthetically here as “*heavy: burden/sin/offense*” as it is a heavy: burden which impedes, unless properly handled! It is potentially a sin or an offense for a “*وزير*”= *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further qualify “*burden*” by the word “*ill*” as such qualification really and truly best approximate the seriousness of such a burden in reference! See اللسان!

¹⁶ The word “*منيبا*” from “*أتاب*” means iteratively penitent! See الراغب!

¹⁷ See the Lexicon attached to this Translation for “*ne'amah*” (“*boon*”)!

¹⁸ The word “*نسي*” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to cease paying attention to some thing! See اللسان!

¹⁹ The word “*أَمَّنْ*” means “*يأمن*,” see القرطبي!

standing [be], yah'tharo ([he] takes caution) (regarding) the Hereafter^w and yarjo²⁰ ([he] fears/hopes) His Lord's mercy^w; let-say [you^s]: are level who^r they^z know and who^r not know they^z; verily only reminisce the alba'be's (hearts-intellects staff)'s possessors.

10. Let-say [you^s]: O, [My] eba'de (worshippers/ submitters/ slaves) who^r believed they^z ettago (let-[you^z] reverentially guard not to displease) yourⁿ Lord; for whom^r abasano (they^z: rendered meritorious-deed) in this-she^{y21} the world^w a hasanaton^w (meritorious-deed)^w; and Allah's Earth^w (is) vast^w; verily only (to be) fulfilled²² the ssa'beroona (people of patience) their remuneration by other than a count.

11. Let-say [you^s]: verily I (had been) commanded to worship Allah faithfully/purely for Him (is) the religion.

12. And I (had been) commanded to that [I] be first (of) the Muslims.

13. Let-say [you^s]: verily I fear/know²³, en(ij) I disobeyed my Lord, a great day's torment.

14. Let-say [you^s]: Allah [I] worship faithfully/purely for Him (is) my religion.

15. So let-worship you^z what willed you^c of lesser than-/without Him; let-say [you^s]: verily the losers (are) who^r lost they^z their selves^w and their families^w The Qeyamete's^w (Judgment's) Day; ha, tha'leka (he-that-afar-it/that) it²⁴ (is) the khusra'ne²⁵ (perdition/waste/-misguidance) the manifest.

16. For them from above them shades of Fire^w and from beneath them shades; tha'leka (he-that-afar-it/that) frightens Allah by it^x His eba'da (worshippers/ submitters/ slaves); O, [My] eba'de so ettago'ne (let-you^z reverentially guard against the displeasure of) [Mine]²⁶.

17. And who^r avoided they^z the Ttaghoota ("devil"/ "tyrant"/irreligious man-made system/"of rules contravening Sharey'ab") to worship it^w and anabo²⁷ (they^z iteratively

وَقَايْمًا تَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ﴿١٠﴾

قُلْ يٰۤاَعْبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمُ لِلَّذِينَ اَحْسَنُوا فِي هٰذِهِ الدُّنْيَا حَسَنَةٌ وَّاَرْضُ اللّٰهِ وَّاسِعَةٌ اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١١﴾

قُلْ اِنِّىۤ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا لّٰهُ الدِّينَ ﴿١٢﴾

وَاُمِرْتُ لِاَنْ اَكُوْنَ اَوَّلَ الْمُسْلِمِيْنَ ﴿١٣﴾

قُلْ اِنِّىۤ اَخَافُ اِنْ عَصَيْتُ رَبِّىۤ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٤﴾

قُلِ اللّٰهُ اَعْبُدْ مُخْلِصًا لّٰهُ دِيْنِىۤ ﴿١٥﴾

فَاَعْبُدُوْا مَا شِئْتُمْ مِنْ دُوْنِهٖ قُلْ اِنَّ الْخٰسِرِيْنَ الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ وَاٰهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ اِلَّا ذٰلِكَ هُوَ الْخٰسِرَانِ الْمُبِيْنِ ﴿١٦﴾

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذٰلِكَ يُخَوِّفُ اللّٰهَ بِهٖ عِبَادَهٗ يٰۤاَعْبَادِ فَاتَّقُوْنَ ﴿١٧﴾

وَالَّذِيْنَ اٰجْتَنَبُوا الطَّغٰوٰتَ اَنْ يَّعْبُدُوْهَا وَاٰنَابُوْا اِلَى اللّٰهِ لَهُمْ

²⁰ That is seeks the delight of Paradise^w!

²¹ "The world" in Arabic is feminine! So, the indication to it is by this-she!

²² The word "يُوفَى" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole! So, "يُوفَى" means to be endeavored and gathered the last part of an obligation and fulfilled it!

²³ Linguistically the word "خَفَت" carries dual meanings: (1) fear and (2) know! Both meanings could apply!

²⁴ The pronoun "هو" refers to the "loss" which is a masculine gender in Arabic!

²⁵ The word "الخسران" linguistically in The Qur'an has various senses, such as "waste" or as in here it means misguidance/perdition! See the Lexicon attached to this Translation for details! Also see البصائر!

²⁶ The letter "ن" in "فَاتَّقُونَ" by Arabic (linguistic) Rule, is called "نون الوقاية او العمداء، حيث لا يَسْتَعْنِي عَنْهَا" which precedes the speaker's pronoun "اِي" The speaker's pronoun "ي" in "فَاتَّقُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or Ayat's end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

²⁷ The word "اَنَابُوا" from "اَنَاب" means iteratively returned penitent! See الراغب!

returned-penitently) to Allah, for them (is) the *bushra*^w (pleasing-tiding)^{w28}; so *bashsher*²⁹ (let-[you s] tell pleasant tidings) [My] *eba'de* (worshippers/ submitters/ slaves).

الْبُشْرَىٰ فَبَشِّرْ عِبَادَ ﴿٢٨﴾

18. Who^r *yasta'meaona*³⁰ (they^z affirmably hear) the say then *yattabe'ona* (they^z closely-follow) its^x *ahsa'na*³¹ (perfectest and beautifulst)), those (are) whom^r a right-guided them Allah; and those, they (are) the *alba'be's* (hearts-intellects staff)'s possessors.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ ۖ وَأُولَٰئِكَ هُمُ الْوَلَوِيُّ الْآلَبِ ﴿٢٩﴾

19. Is then whoever righted on him the torment's word^w, are then you^s rescuing who^a (is) in The Fire^w.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ﴿٣٠﴾

20. But who^r *ettaqaw* (they^z had reverentially guarded not to displease Allah) their Lord, for them chambers^w above it^w chambers^w *mabneyyat*^w (that which are built)^w run^w under it^w the rivers; Allah's promise, not unfulfills Allah the appointment.

لَٰكِنَ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ۚ وَعَدَ اللَّهُ ۚ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ ﴿٣١﴾

21. Have not seen [you^s] that Allah descended from the sky^w water^x; then [He] threaded it^x springs in the Earth^w; afterwards *yukebrejo* ([He] emerges/ produces) by it^x *zer'an*³² (crop that had germinated/ sprouted/ became ready for harvesting) variant its^x hues^x; afterwards [it^x] desiccates then [you^s] see it^x *mussfarran* (turning-yellow- / all yellow); afterwards [He] makes it^x debris; verily in *tha'leka* (he-that-afar-it/ that) surely (is) a reminiscence- / remembrance^{w33} for the *alba'be's* (hearts-intellects staff)'s possessors.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ ثُمَّ خَرَجَ بِهِ زُرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطْبًا ۚ إِنَّ فِي ذَٰلِكَ لَذِكْرٍ لِّأُولِي الْأَلْبَابِ ﴿٣٢﴾

22. Is then whomever *sharaha* (delightedly opened) Allah his chest for [the] Islam, so he (is) on an illumination from his Lord; so *waylon* (lengthy: woe/ bane/ valley in Hell) for the indurate^{w34} (are) their hearts of *thekre* (Qur'an/ mention of) Allah; those (are) in a misguidance manifest.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّنْ رَبِّهِ ۚ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبِهِمْ مِّنْ ذِكْرِ اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٣﴾

23. Allah *nazzala* (iteratively descended) *ahsana* (excellenter) (of) the discourse^x a Book^x similar (are its^x *Aya'te* i.e. its statements), twain, *taq'sha'erro* (get-gooseflesh/ shudder) from it^x skins (of) whom^r *yakhshawna* (they^z reverently-fear) their Lord; afterwards soften their skins and their hearts to Allah's *thekre* (Qur'an); *tha'leka* (he-that-afar-it/ that) (is) Allah's a right-guidance, [He] a right-guides by it^x whom^r [He] wills and whom^r misleads Allah, then not for him of an a right-guider.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانًى تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۚ مَنْ يَشَاءُ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٤﴾

²⁸ Here again there is no single word in English for the noun “بُشْرَىٰ” so we resort to transliteration and parenthetical explanation! So, *bushra* (a pleasing-tiding)! And “بُشْرَىٰ” unlike its verbal conjugates, throughout The Qur'an always use it for the “*kbayrey*” (desirables, goodnesses, worthinesses)!

²⁹ Ibid, only here regarding ابشر!

³⁰ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

³¹ There is no English word for أحسن = *ahsane*! Both words *perfectest* and *beautifulst* are in their adjective sense!

³² See the *Lexicon* attached to this Translation for this very important word!

³³ The word “ذكري” is “reminiscence/ remembrance” based on this great *Ayah*, “And if the Satan (causes) you^s to assuredly forget then sit not, after [the] reminiscence/ remembrance” (S6: 68).

³⁴ The word “قلوب” = “hearts” is a “جمع تكسير” = “broken plural.” And the word “قاسية، أو قسية، كما قال البعض، و” and “هذا أبلغ، ولكن ليس هذا موضوعنا هنا feminized as a “broken plural.” Hence: “indurate^w” as so stated!

24. Has then whoever <i>yattagey</i> (<i>cautiously-guards</i> <i>he</i>) by his face ³⁵ (of) the torment ³⁵ The <i>Qeyamatey's</i> ^w (Judgment's) Day ³⁶ ; and (<i>had been</i>) said for the <i>dha'lemeena</i> ³⁷ (<i>injustice-doers</i>) let-taste you ^z what you ^c were earning.	أَفَمَنْ يَتَّقِ بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ ﴿٣٥﴾
25. Denied they ^z who ^r of before them; then <i>ata</i> ^x (<i>betided-/eventuated</i>) ^x them the torment from whence not perceive they ^z .	كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنْتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٣٦﴾
26. So Allah (<i>had caused</i>) them (<i>to</i>) taste the ignominy in the life ^w (of) the world ^w and surely the Hereafter's ^w torment (<i>is</i>) bigger, if they ^z were (<i>to</i>) know.	فَإِذَا فَعَهُمُ اللَّهُ الْحِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَالْعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٧﴾
27. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We struck for the mankind in this, The Qur'an ^x of every a parable/example, <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) they bethink they ^z .	وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣٨﴾
28. Qur'an ^x Arabic, other than possessing crookedness; <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) they <i>yattaqoona</i> (<i>they</i> ^z <i>reverentially guard not to displease Allah</i>).	قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴿٣٩﴾
29. Struck Allah a parable/example: a man (<i>slave</i>) in him contentious partners and a man <i>salaman</i> ³⁸ (<i>peaceful-/slave of a sole owner</i>) for a man; are both level/even parable/example; the praise (<i>is</i>) for Allah; rather most (<i>of</i>) them not know.	ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَبِكُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٠﴾
30. Verily you ^g (<i>are</i>) <i>mayye'ton</i> (<i>eventually dying</i>) and verily they (<i>are</i>) [<i>too</i>] <i>mayye'toon</i> (=plural of <i>mayye'ton</i>).	إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٤١﴾
31. Afterwards verily you ^b (<i>are</i>) The <i>Qeyamatey's</i> ^w (Judgment's) Day <i>enda</i> (<i>by Rule of</i>) your ⁿ Lord you ^z dispute.	ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٤٢﴾
32. Then who ^a (<i>is</i>) wronger ³⁹ than who ^p [<i>he</i>] lied on Allah and denied [<i>he</i>] by the truth <i>edh</i> (<i>when/ since</i>) [<i>it</i>] ^x came (<i>to</i>) him; is not in Hell ^w a <i>mathwa</i> ⁴⁰ (<i>forced: long-term-abode</i>) for the disbelievers.	فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالْصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٤٣﴾
33. And who ^x [<i>he</i>] came by the truth ^x and <i>ssaddaqa</i> (<i>affirmed as true</i>) by it ^x those they (<i>are</i>) the <i>muttaqoona</i> (<i>they</i> ^z <i>who reverentially guard against Allah's displeasure</i>).	وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٤٤﴾
34. For them whatever ⁴¹ they ^z will <i>enda</i> (<i>by munificence of/by Rule of</i>) their Lord; <i>tha'leka</i> (<i>he-that-afar-it/that</i>) (<i>is</i>) a requital (<i>of</i>) the benefactors.	لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٤٥﴾

³⁵ Qur'an commentators say that there is an *intended omission* of an obvious "*predicative clause*" = *better than he who is saved and delighted*? Such omission is due to the *eloquence, brevity, and obviousness*! As the person will guard against any danger to his "face," the most distinctive feature of his entity, by his hands! But in this case his hands are bound and shackled to his neck! Thus, he has no other mean to guard against any danger except by his *face=his entire entity* as he is flung into Hell.

³⁶ There is an *omitted predicate* (= *better or he who is in Paradise*) at the end of this sentence! See القرطبي!

³⁷ The "ظالِمِينَ" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

³⁸ The word "سَلَمًا" = *peaceful* see التاج, it also means *owned by a sole owner*, according to القرطبي!

³⁹ See the *Lexicon* attached to this *Translation* for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger!"

⁴⁰ In "اللسان" "مَثْوًى" = "هلك" and "مَثْوًى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مَثْوًى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate!

⁴¹ See footnote 8 above regarding *whatever*!

35. To expiate Allah's (off) them evilest (of that) which^x they^z worked and [He] requites them their remuneration by *ahsane* (most perfect and beautiful deed/ say) (of that) which^x they^z were working.
36. Is not Allah surely sufficer (of) *abdebe*⁴² (His slave); and they^z frighten you^g by whom^r (are) of lesser than/without Him; and whom^p Allah misleads then not for him of an aright-guider.
37. And whom^p Allah aright-guides then not for him of a misleader; is not Allah surely Mighty revenge-possessor.
38. And *la'en* (indeed if) you^g asked them: Who^a created the Heavens^w and the Earth^w; surely assuredly⁴³ say they^z: Allah; let-say [you^s]: have seen you^c what you^z invoke of lesser than/without Allah; *en* (if) Allah wanted me by *dhurren* (persistent distress), are they^{y44} removers-she^y (of) His *dhurre* (= *dhurren*); or if [He] wanted me by a mercy^w are they^y withholders-she^y (of) His mercy^w; let-say [you^s]: Allah (is) my sufficiency⁴⁵; on Him trust the trusters.
39. Let-say [you^s]: O, my people let-work you^z on yourⁿ station⁴⁶, verily I am a worker; so you^z will know.
40. Whom^p *ya'atebe*^x (betides/ eventuates him)^x a torment, disgracing him and befalling/legitimizing on him torment *mugeemon* (iteratively sustainer).
41. Verily We descended on you^g The Book for the mankind by the right; so whoever *ibtada* (he found and accepted the aright-guidance) so for himself^w; and whoever [he] strayed, so verily only [he] strays on it^w; and not you^s (are) on them surely a custodian.
42. Allah *yatawaffa* ([He] receives: before death/ in unconscious state) the selves^w while [its^w]⁴⁷ death; and which^u died not in its^w *mana'me*⁴⁸ (sleep/ sleep-locale) then [He] withholds (that) which^u [He] judged on it^w the death and [He] sends the other^w to *ajaler*⁴⁹ (term-limit) *musamma*⁵⁰ (that which is designated/ named); verily in *tha'leka* (be-that-afar-it/ that) surely (are) *Aya'ten*^w (miracles/ signs/ proofs) for a people rethinking.

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي
عَمَلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ
الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ
بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلَّ
اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ
أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ
أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ
أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ
ضُرَّتِهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هِيَ
مُمْسِكَةٌ بِرَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ
عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

قُلْ يَفْقَهُمْ أَعْمَلُوا عَلَى مَكَانَتِكُمْ
إِنِّي عَمَلٌ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾

مَنْ يَأْتِهِ عَذَابٌ مُخْزٍ وَنَحْلٌ
عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٤٠﴾

إِنَّا أَنْزَلْنَاهُ عَلَيْكَ الْكِتَابَ لِلنَّاسِ
بِالْحَقِّ فَمَنْ أَهْتَدَى فَلِنَفْسِهِ
وَمَنْ ضَلَّ فَلِنَافْسِهِ يَضِلُّ عَلَيْهَا
وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا
وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا
فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا
الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ
أَجَلٍ مُّسَمًّى إِنْ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

⁴² The word "abdebe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

⁴³ The "ل" in "الْيَقُولُنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly"!

⁴⁴ The pronoun "هُنَّ" refers to the "aalebah^w" (deities)^w which are in the "broken plural" so it is feminized!

⁴⁵ The word "حَسْبُنَا فِي حِسْبِنَا" = "حَسْبُ لَكُمْ مِنَ الْغُيُوثِ وَالتَّشْيِيعِ وَ الْجَمْعُ لِأَنَّهُ مُصَدَّرٌ" Thus, "المصدر" = the infinitive noun of the verb, making it standing for the strongest action of the verb! See التاج!

⁴⁶ That is the social position or rank!

⁴⁷ That each individual self, without exception!

⁴⁸ As sleep is the minor death!

⁴⁹ The word "الأجل" means term-limit, see اللسان!

⁵⁰ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/ or named!

43. Or <i>ittakhatho</i> ⁵¹ (<i>they^z took and made</i>) of lesser than-/without Allah intercessors; let-say [<i>you^s</i>]: do even while albeit ⁵² <i>they^z</i> [were] neither possessing a thing and nor <i>they^z</i> cerebrate.	أَمْ آتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾
44. Let-say [<i>you^s</i>]: for Allah (<i>is</i>) the intercession ^w together; for Him (<i>is</i>) the Heavens ^w and the Earth's ^w proprietorship; afterwards to Him (<i>is to be</i>) returned <i>you^z</i> .	قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تَرْجَعُونَ ﴿٤٤﴾
45. And if (<i>had-been</i>) mentioned Allah alone disgusted ^w hearts (<i>of</i>) whom ^r not believe <i>they^z</i> by the Hereafter ^w ; and if (<i>had-been</i>) mentioned whom ^r (<i>are</i>) lesser than-/without Him, <i>edha</i> (<i>suddenly/ whereas</i>) <i>they</i> (<i>are</i>) <i>yestabsheroona</i> ⁵³ (<i>they^z affirm pleasant tidings</i>).	وَإِذَا ذَكَرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذَكَرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾
46. Let-say [<i>you^s</i>]: <i>Allahobumma</i> ⁵⁴ (O, Allah), 'The Heavens' ^w and the Earth's ^w <i>Fatte're</i> (<i>innately-perfect-Originator</i>); the invisible and the visible Knower; <i>you^s</i> rule among Your ^t <i>eba'de</i> (<i>worshippers/ submitters/ slaves</i>) in what <i>they^z</i> were in it ^x differing <i>they^z</i> .	قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾
47. And had that for whom ^r <i>dhalamo</i> ⁵⁵ (<i>they^z wronged</i>) what (<i>are</i>) in the Earth ^w together and its ^x like with it ^x surely (<i>would have</i>) ransomed <i>they^z</i> by it ^x from the ill torment, 'The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day; and (<i>would have</i>) appeared for them from Allah what not could <i>yabhta'sebona</i> (<i>they^z: reckon/ presume/ expect</i>).	وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَاقْتَدُوا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقَبْرِ وَيَذَاهُمْ مِنْ اللَّهِ مَا لَمْ يَكُونُوا يُحْسِنُونَ ﴿٤٧﴾
48. And appeared for them <i>sayye'aa'to</i> ^w (<i>demeritorious-deeds</i>) ^w (<i>of</i>) what <i>they^z</i> earned and <i>haqa</i> (<i>deservedly besieged</i>) by them what <i>they^z</i> were by it ^x <i>yasta'hzeona</i> (<i>they^z jest/ affirmably jest</i>).	وَيَذَاهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾
49. So if touched/betided the mankind <i>dhurron</i> (<i>persistent distress</i>) [<i>he</i>] invoked Us; afterwards when <i>khanwalna</i> (<i>We fostered/ nurtured</i>) him a boon ⁵⁶ from Us, said [<i>he</i>]: verily only [<i>I</i>] (<i>had-been</i>) given that on knowledge ⁵⁷ ; rather it ^w (<i>is</i>) an essay ^w ; [and] but most (<i>of</i>) them not know.	فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾
50. <i>Qad</i> (<i>already and affirmatively</i>) said it ^w who ^r <i>they^z</i> of before them; so not enriched ⁵⁸ <i>a'n</i> (<i>regarding</i>) them what <i>they^z</i> were earning.	قَدْ قَالُوا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾

⁵¹ The word "آتَّخَذُوا" from "الِاتَّخَذُوا" which is "اِفْتَعَال" for "الِاتَّخَذُوا", as stated in لسان العرب; therefore, "آتَّخَذُوا" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

⁵² The construct "أُولَئِكَ" is made up of three distinct components: (1) "الِاسْتِفْهَامِ الْإِسْتِنْكَارِي" = "disapprobatory interrogative", (2) "وَالْحَالِيَةِ" adverbial= "while," and (3) "لَوْ" = conditional particle="albeit!" For (1) I chose "even" as an intensive to indicate something that is unexpected. For (2) "while" is obvious! For (3) "albeit" seems to me very appropriately self-explanatory!

⁵³ The word "اسْتَبْشَرُوا" means (a) he affirmed the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings!

⁵⁴ The expression "يَا اللَّهُ" = "اللَّهُمَّ" means a call of invoking/ supplicating/ beseeching Allah!

⁵⁵ See the Lexicon attached to this Translation for "ظَالِمٌ" = "فاعل الظلم" = "injustice-doer" and "ظَلَمَ" = "wronged!"

⁵⁶ See the Lexicon attached to this Translation for the word "نِعْمَةٌ" the next best approximation in English for "نِعْمَةٌ" is "boon!" in fact there is no English equivalent per se for "نِعْمَةٌ" as "نِعْمَةٌ" means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam!

⁵⁷ That is: over knowledge "I have," he claims! See الطبري!

⁵⁸ The word "أَغْنَىٰ" has double meanings: (1) enriched, (2) sufficed! But "enriched" includes sufficed and not vice versa! As "enriched" made rich or richer, made fuller, more meaningful, or more rewarding whereas "sufficed" met the present needs of a specific task! Hence "enriched" is superior!

51. So betided them <i>sayye'aa'to</i> ^w (<i>demeritorious-deeds</i>) ^w (of) what they ^z earned; and who ^r <i>dhalamo</i> ⁵⁹ (<i>they^z wronged</i>) of these, shall betide them <i>sayye;aa'to</i> ^w (of) what earned they ^z and not they (<i>are</i>) surely enfeeblers.	فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيَّيْبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾
52. Have [and] not they ^z known that Allah <i>yabsotto</i> (<i>swells/-expands</i>) [He] <i>therez'qa</i> ^x (<i>provision/ victuals for sustenance</i>) ^x for whomever [He] wills and [He] constricts; verily in <i>tha'leka</i> (<i>he-that-afar-it, that</i>) surely (<i>are</i>) <i>Aya'ten</i> ^w (<i>miracles/ signs/ proofs</i>) for a believing people.	أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾
53. Let-say [you ^s]: O, My <i>eba'deya</i> (<i>worshippers/ submitters/-slaves</i>) who ^r squandered they ^z on their selves ^w : let-not despond you ^z of Allah's mercy ^w ; verily Allah forgives the offenses together; verily Allah, [He] (<i>is</i>) The <i>Ghafooro</i> (<i>iterative Forgiver</i>) <i>Raheemo</i> (<i>iterative mercy Giver</i>).	﴿٥٣﴾ قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٤﴾
54. And <i>aneebo</i> ⁶⁰ (<i>let you^r iteratively return-penitently</i>) to your ^r Lord and <i>aslemo</i> (<i>let-you^r surrender submittingly</i>) for Him from before that <i>ya'ateyakom</i> ^x (<i>betides/-eventuates you^b</i>) ^x the torment; afterwards not (<i>to be</i>) succored you ^z .	وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾
55. And <i>ettabe'ao</i> (<i>let-closely-follow you^r</i>) <i>ahsa'na</i> ⁶¹ (<i>perfectest and beautifulest</i>) (of) what (<i>had been</i>) descended to you ^b from your ⁿ Lord of before that <i>ya'ateyakom</i> (<i>haps/ comes to you^b</i>) the torment suddenly ^w while you ^r not perceive you ^z .	وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾
56. That says a self ^w : Alas <i>hasrata</i> ⁶² (<i>ardent contrition</i>) ^{w63} over what <i>farratto</i> ⁶⁴ (<i>I had-remiss</i>) in (<i>my duty</i>) towards Allah and <i>en</i> (<i>surely</i>) I was certainly of the scoffers.	أَنْ تَقُولَ نَفْسٌ يَحْسَرْتُنِي عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ ﴿٥٦﴾
57. Or says [<i>the self</i>]: had Allah aright-guided me, surely (<i>I would have been</i>) of the <i>muttaqeena</i> (<i>they who reverentially guard against Allah's displeasure</i>).	أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾
58. Or says [<i>the self</i>] when seeing the torment: if that for me (<i>another</i>) a recurrence ^w then [I] be of the benefactors.	أَوْ تَقُولَ حِينَ تَرَىٰ الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾
59. <i>Bala</i> ⁶⁵ (<i>certainly-not</i>); <i>qad</i> (<i>already and affirmatively</i>) came-she ^y (to) you ^g My <i>Aya'te</i> ^w (<i>messages/ signs/ proofs</i>) then denied you ^g by it ^w and <i>istakbarata</i> ⁶⁶ (<i>[you^g] affirmed your prideful haughtiness</i>) and you ^g were of the disbelievers.	بَلَىٰ قَدْ جَاءَكَ ءَايَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِينَ ﴿٥٩﴾
60. And The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day [you ^s] see who ^r lied they ^z on Allah their faces (<i>are</i>) blackened ^{w67} ; is not	وَيَوْمَ الْقِيَمَةِ تَرَىٰ الَّذِينَ كَذَبُوا

⁵⁹ See footnote 4841 above regarding “ظالم”=“فاعل الظلم,” and “ظلم”=“wronged.”

⁶⁰ The word “أَنِيبُوا” from “أَنَابَ”=“عاد مرة بعد مرة”: iteratively returned penitent! See الهادي و الراغب

⁶¹ There is no English word for أحسن = *absane*! Both words *perfectest* and *beautifulest* are in their *adjective* sense!

⁶² The word “حسرة” is “أشد الندم,” see التاج! Thus we *qualify* the word “contrition” by *ardent* to indicate such *strength* of contrition!

⁶³ The word “حسرة” is “أشد الندم,” see التاج! Thus “contrition” is *qualified* by *ardent* to indicate such *intensity*!

⁶⁴ The word “فرط” in “فرطت” is *best* described by the word “remiss” which is an *adjective* and all its *synonyms* are also *adjectives* as expected! But “فرط” and “فرطت” all are *verbs* in the *past tense*! So I chose “*had-remiss*!”

⁶⁵ The word “bala”=“certainly-not” is absolutely *not* synonymous with “yes”=“نعم,” the *Lexicon* attached to this *Translation* for more elaboration!

⁶⁶ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

in Hell^w a *mathwa*⁶⁸ (obligatory: long-term/ semi-permanent-abode) for the *mutakabberena*⁶⁹ (haughtiness-practicers).

61. And *younajje* (iteratively delivers) Allah whom^r *ettaqaw* (they^z had reverentially guarded not to displease Allah) by their achievement^{w70}; touches/betides them neither the ill and nor they sadden.

62. Allah, Creator (of) every-thing and He (is) over every-thing a Custodian.

63. For Him (are) the Heavens^w and the Earth's^w *maqa'-leedo* (keys/lockers); and who^r disbelieved they^z by Allah's *Aya'te*^w (messages) those they (are) the losers.

64. Let-say [you^s]: is then other than Allah you^z surely command me to worship, O you^z the *jahiloona*⁷¹ (you^z who act ignorantly or incorrectly).

65. And *laqad* (verily, already and affirmatively) (had been) revealed⁷² to you^g and to whom^r of before you^g *la'en* (indeed if) you^g partner (others with Allah) surely assuredly⁷³ miscarries your^t work and surely assuredly [you^s] be of the losers.

66. Rather Allah so let-worship [you^s] and let-be [you^s] of the thankers.

67. And not appraised they^z Allah His right appraisalment, while the Earth^w together (is) His grasp^w The *Qeyamatey's*^w (Judgment's) Day; and the Heavens^w (are) rolled^w in His *Yame'ne* (Power/ Right-Hand^w); *subhana*⁷⁴ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and *ta'aala* (ever elevated [He]) *amma* (regarding) what they^z partner (other deities with Him).

68. And (had been) blown in the horn then swooned whomever (are) in the Heavens^w and whomever (are) in the Earth^w except whomever Allah willed; after-wards (had been) blown in it^x another^w then *edha* (suddenly-/whereas) they (are) *qeyamon* (standers) looking waiting⁷⁵.

عَلَى اللَّهِ وَجُوهُهُمْ مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦١﴾

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٣﴾

لَهُد مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٤﴾

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونَنِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦٥﴾

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٦﴾

بَلَىٰ لِلَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٧﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٩﴾

⁶⁷ The expression “face blackened” is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress!

⁶⁹ There is no noun in English for “متكبر” = who is prideful/ haughty! To make a noun= “haughtiness-practicers”!

⁷⁰ The word “مفازة” = “منجاة” meaning rescue-achievement! For the meaning of “مفازة” = “منجاة” see التاج!

⁷¹ The word “جاهلون” = “jabeloona” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the “jahiloona” are they who act ignorantly or incorrectly!

⁷² The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

⁷³ The “ل” in “ليحبطن” and “لتكونن” are juratory “ل” = “القسم” amounting to= “التأكيد”, i.e. affirmation, expressed in both case by “assuredly”!

⁷⁴ The word “subhanabo” = “سبحانه” has no English equivalent! The word is made up of two parts: “subhana” and the pronoun “ho” = “Him”! Wherever the word “subhana,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “subhana” = “سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

⁷⁵ The word “ينظرون” here could also mean “waiting” what is to be done with everyone!

69. And *asbraga'te*⁷⁶ (*atmospherically illuminated*) the Earth^w by its^w Lord's Illumination^x; and (*had been*) put the Book and (*had been*) come by the Prophets and [*by*] the witnesser/martyrs⁷⁷, and (*had been*) judged among them by the right while they (*are*) not *yodh'lamoona*⁷⁸ (*to be wronged they*^c).

70. And (*had been*) fulfilled^{w79} every self^w what [*it*^w] worked-she^v and He(*is*) knower by what they^z do.

71. And (*had been*) driven whom^r disbelieved they^z to Hell^w (*in*) troops, until *edha* (*when/whereas*) they^z came (*to*) it^w then (*had been*) opened its^w doors and said for them its^w *kha'zanato* (*treasurers/warders*): have not *ya'atee-kom*^x (*approaches/comes you*^b)^x messengers^x of you^b reciting on you^b *Aya'te*^w (*messages*) (*of*) yourⁿ Lord and warning you^b *leqa'a* (*meeting*) (*of*) yourⁿ day this; said they^z: *bala*⁸⁰ (*certainly-not*); [and,] but righted the torment's word^w on the disbelievers.

72. (*Had been*) said: let-enter you^z Hell's^w doors, immortals you^z (*are*) in it^w; so wretched *mathwa*⁸¹ (*long-term-obligatory abode*) (*of*) the *mutakabberena*⁸² (*haughtiness-practicers*).

73. And (*had been*) driven whom^r *ettaqaw* (*they^z had reverentially guarded not to displease Allah*) to the Paradise^w (*in*) troops, until *edha* (*when/whereas*) they^z came (*to*) it^w and (*had been*) opened its^w doors and said for them its^w *kha'zanato* (*treasurers/warders*): peace(*be*) on you^b *ttebtom* (*gladdened you*^c) so let-enter it^w you^z immortals you^z.

74. And they^z said: the praise (*is*) for Allah Who *ssadaqana* (*rendered the truth for us*), His promise and bequeathed us the land^{w83} *natabawa'a* ([*we*] deservedly *ensconce*) from the Paradise^w whence [*we*] will; so *ne'ama* (*most excellent*) (*is*) the workers' remuneration.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا
وَوُضِعَ الْكِتَابُ وَجَاءَ بِالنَّبِيِّينَ
وَالشُّهَدَاءُ وَقُضِيَ بَيْنَهُم بِالْحَقِّ
وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ
وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ
زُمَرًا حَتَّىٰ إِذَا جَاءَوهَا فَفُتِحَتْ أَبْوَابُهَا
وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ
رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ
رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ
هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ
كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ
خَالِدِينَ فِيهَا فَبئسَ مَثْوًى
لِّلْمُتَكَبِّرِينَ ﴿٧٢﴾

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ
زُمَرًا حَتَّىٰ إِذَا جَاءَوهَا وَفُتِحَتْ أَبْوَابُهَا
وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ
طِبِّتُمْ فَأَدْخَلُوهَا خَالِدِينَ ﴿٧٣﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا
وَعْدَهُ وَأَوْثَرْنَا الْأَرْضَ نَتَّبِعُ
مِنْ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ
أَجْرُ الْعَامِلِينَ ﴿٧٤﴾

⁷⁶ The word "*asbraga'te*" = "أَشْرَقَتْ" is made up of two parts: the pronoun of the "ت التانيث" = the feminizing "ت" and the past tense "أشرق" = *had illuminated/lighted*! This past tense comes from "الشروق" which is *basically* the atmospheric illumination/lighting due to the unobstructed sunshine after sunrise!

⁷⁷ The word "شهداء" could bear a *double* meaning and both *could be applicable* as so indicated above!

⁷⁸ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

⁷⁹ The word "وُفِّيَتْ" from "الوفاء" = "التمام", meaning *gathering the last component of any obligation to make it a whole*! Thus, "وُفِّيَتْ" means *had been endeavored and gathered the last part of an obligation and fulfilled it*!

⁸⁰ The word "*bala*" = "*indeed-not*" is absolutely *not* synonymous to "yes" = "نعم", see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

⁸¹ In "اللسان": "هالك" = "مُتَوًى"; and "مُتَوًى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مُتَوًى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate!

⁸² There is *no noun* in English for "متكبر" = *who is prideful/haughty*! To make a noun = "*haughtiness-practicers*"!

⁸³ The word "الأرض" = "the land^w" is land^w of Paradise^w as the land of Paradise is of *two* types! One type for *those* deserving to be in Paradise^w and the other for those who *could* have deserved it but *failed* to do so! Therefore, *their* portion of such land goes to the *deservers* of Paradise *in addition* to their portions! And so is the case with respect to the land of Hell! Hence, the Paradise and Hell people *each* gets "*double*" land.

75. And [you^s] see the angels surrounders/surrounding from around The *Arsb*⁸⁴ (Throne of Kingship), *yousabbehona*⁸⁵ (he-they say: *subhana Allah*) by their Lord's praise and (had been) judged/finished among them by the right; and (had been) said: the praise (is) for Allah, the world's Lord.

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ
حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ
رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

⁸⁴ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

⁸⁵ The word “*yousabbehona*”= *he-they say: “subhana Allah,”* that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!*